

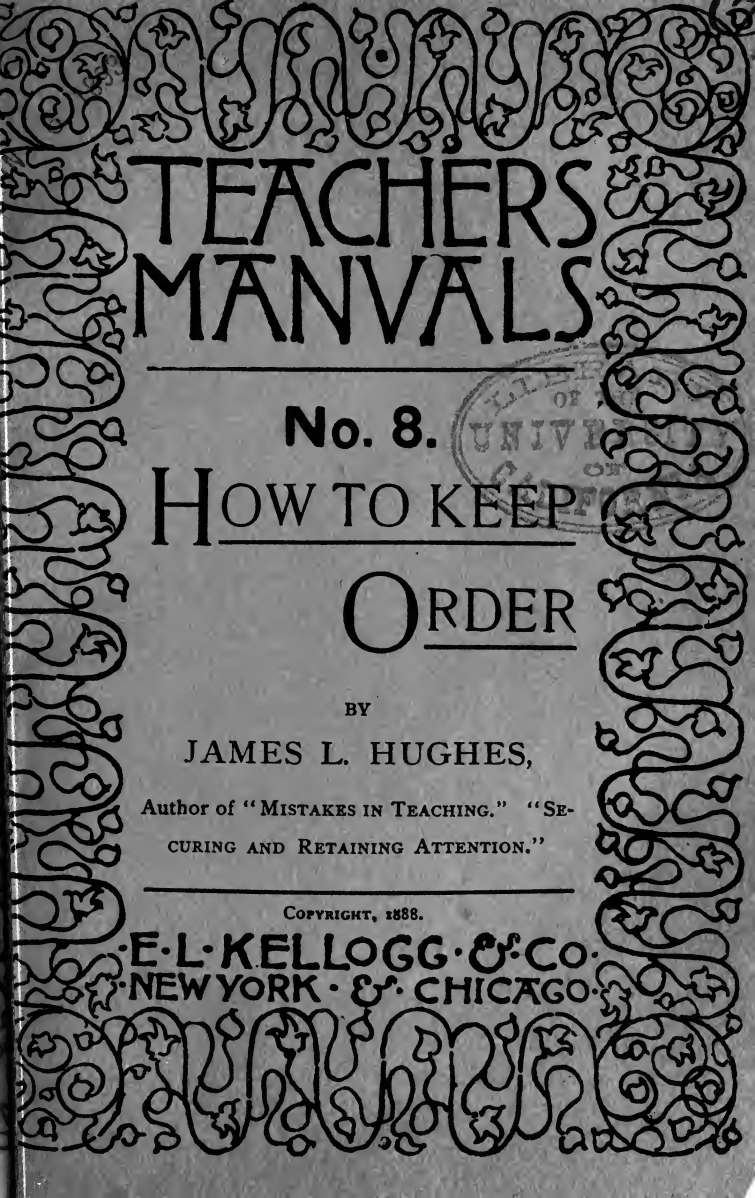
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TEACHERS MANUALS

No. 8.

HOW TO KEEP ORDER

BY

JAMES L. HUGHES,

Author of "MISTAKES IN TEACHING." "SE-
CURING AND RETAINING ATTENTION."

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HOW TO KEEP ORDER.

By JAS. L. HUGHES,

INSPECTOR OF SCHOOLS, TORONTO, CAN.; AUTHOR OF
"MISTAKES IN TEACHING" AND "SECURING
AND RETAINING ATTENTION."

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HOW TO KEEP ORDER.



ORDER is the condition resulting from an exact performance of duty in the right way and at the right time. **Definition.**

Good order requires conscious recognition of law, and a co-operative submission to constituted authority. **Requirements of order.**

Good order places no restraint on those who are well disposed. Law is perfect liberty to those who do right. **Order not restrictive.**

Good order does not mean merely freedom from disorder. Stillness alone does not constitute order. Order is positive, not negative. It is the conscious working out of definite aims in productive activity. We should try to secure the order of life, not of death; the order of joyous effort, not of listless dulness. True order is not the inertness of the dead calm, but possesses **Order includes activity.**

the purity and the progressiveness of the power-bearing breeze. Order is work systematized.

Order at school is by many understood to mean order in the school-room only. This is a great mistake. It must include a prompt and definite performance of duty, not only in the school-room, but also in the yard, the assembly room and the halls, and on the stairways and the street. The teacher who aims to have order in the school-room alone, rarely succeeds in having it even there.

Order includes a great deal more than the condition of the pupils and their relationship to their work. An orderly school is one in which there is a special place for everything, and in which everything—maps, apparatus, movable furniture, etc.,—is kept in place. In such a school, the books of the pupils are arranged in proper order in their desks, and there are no scraps of paper, or other rubbish, on the floor.

The most sacred duty of the teacher is to maintain good order on a correct basis, and by proper agencies. The maxim, "Order is a *means*, and not an *end*," is true; but it is not correct as it is generally understood. It is usually taken to mean: "Order is a means of enabling the teacher to communicate knowledge

more thoroughly." Even in this restricted sense the maxim is true, but the implication that the persistent maintenance of good order is nothing more than a means of facilitating the work of teaching, is utterly misleading.

If the teacher had no other reason for insisting on order but the fact that disorderly pupils can not learn, and that they prevent others from learning, this would be amply sufficient. We must have order or we cannot teach; but this is the least important reason for keeping order.

**Order essential
to progress.**

Definite order gives a most valuable character-training. The prompt and proper performance of duty that constitutes good order is the surest way to develop the habit of firm adherence to right. This is the best way of strengthening the will, and has a great deal to do with the cultivation of positivity of character.

**Order trains
character.**

We should maintain good order, because of the awful consequences in the destruction of character that follow conscious neglect of duty or violation of law. There are two consequences resulting from the violation of a rule or a law; the direct and the indirect. The direct consequence is the wrong condition that the law was intended to prevent; the indirect consequence is the effect produced on the charac-

**Awful conse-
quences of vio-
lating law.**

ter of the pupil. Unfortunately, in most homes and schools, the direct results are the only consequences taken into consideration in making or administering laws. It is quite true that both at home and at school many rules are laid down regarding the formation of character—"you must not swear," "you must not tell a lie," etc. But even in regard to these rules, the parent or teacher thinks only of the direct consequences,—the prevention of swearing, lying, etc. He prohibits swearing because it is wrong, offensive to respectable people, and injurious to the morals of those who swear and those who hear swearing. The teacher prohibits talking during study, in order to prevent waste of time and distraction from lessons on the part of the talker and those who hear him. So, throughout his law-code, rules are made and executed for the purpose of securing direct results only; and in explaining to his pupils the necessity for a certain rule, if he condescends to do this at all, he points out merely the advantages to be secured and the evils to be avoided directly as the result of carrying out the rule. This leads to a great evil: one which has done more than any other single cause to weaken the moral force of mankind. It is clear that, if direct results only are to be considered, we must classify our rules in regard to their importance. Some rules apply merely to personal comfort, some include results that

influence the intellectual nature, while others affect the moral nature and define our duties. So far as the direct consequences only are taken into account, therefore, we must have important rules, more important rules, and less important rules. This will naturally lead children to believe that they may break some rules with impunity, because they are only trifling. The effects of such an attitude towards law can only be terrible. The conscious violation of any rule means a conscious deviation from right and truth. No rule can be trifling or unimportant in the light of its indirect or incidental effects on the conscience and will.

The line of duty is definite and straight. Conscience makes this line clear. Law is an external agency working in harmony with conscience for the same purpose; to make duty plain and definite.

Our evil tendencies and our weaknesses, whatever may be their nature, tend to lead us away from the line of duty. Our will is given to us to counteract our evil tendencies and our weaknesses, and make us adhere to the line of duty definitely.

In connection with every conscious act, we receive aid from conscience, or law, or both, in deciding the right course to adopt.

In every conscious act, will and our evil tendencies have a struggle for the mastery. Every victory for will strengthens will and reduces the

relative power of evil in us. Every victory for evil strengthens evil and reduces the relative power of will.

Conscience shines most clearly close to the line of duty, and its light grows dimmer as we get away from this line. The centre of gravity for law is also on the line of duty. When we get off this true line, law's moral power to make us adhere to the right grows less and less the farther we go from it.

It follows, therefore, that every time a duty is definitely performed will is strengthened, the light of conscience is made clearer, and our respect for law is increased; while, on the other hand, every time we consciously or carelessly do wrong, will is weakened, evil is strengthened, the light of conscience grows more feeble, and our respect for law is diminished.

Teachers should try to realize the terribly destructive influence on character exerted by frequently repeated violations of rules, even in regard to matters that are in themselves, or in their direct results, comparatively trifling. Our actions indicate what we are, because our actions are the expression of the present condition of our mental and moral natures. Actions repeated confirm habits of similar actions. Our acts mould our characters because they decide whether conscience and will increase or decrease in clearness and power. Ten years in a school

where rules may be violated, where the consequences of breaking a rule are estimated by their effects on the discipline of the school instead of their influence in destroying character, will endanger a boy's prospects in time and eternity. Disrespect for rules in the pupil leads to disregard for law in the citizen, and disregard for the laws of men leads to indifference to the laws of God. When teachers realize this truth, no honest teacher will continue in the profession without keeping order.

If a rule cannot be enforced through weakness of any kind on the part of the teacher, (and the primary cause of all **Enforcing** such failure is weakness in the **rules.** teacher), it is much better that no such rule should be made. Making a rule does not improve discipline. The rule must be enforced, to produce the desired result. So far as discipline is concerned, the school will be no better with a rule that is not executed than it would be without the rule. The discipline will be as bad in the one case as in the other; but in the first case the pupils will be committing sin, and in the second they will not. Weak, indifferent teachers are guilty, because they give a definite training calculated to destroy character. Character is the best gift of God to a child. The school should be the best place in the world, except a good home, to discipline and cultivate character-power, the conscience and will;

but the disorderly school, in which the teacher has not power to inspire or compel respectful co-operative submission to authority, dissipates, instead of developing the essentials of true character.

The teacher who fails to keep good order fails in his highest duty. The grandest aim of all educational, ennobling, and Christianizing agencies is to bring the whole human race into conscious, intelligent, willing, reverent, and co-operative obedience to the Divine Law-giver. The accomplishment of this organic unity, the true relationship between man and his Creator, will inaugurate the reign of perfect peace, progress, and happiness. Co-operative submission of the human will to the Divine will completes the work of Christ, and makes it possible for man to attain his highest growth and destiny.

The child's attitude towards authority.

Each child is related in some way to several centres of authority, and has duties that he owes to each of them. He is a member of a family, a school, a municipality, a nation, and finally of the universal brotherhood of man. The organic unity of the whole will be incomplete so long as one individual fails to give perfect obedience to God as the source of power and authority. Perfect submission to God, or to the ruler of the nation, or the municipality, or the school, depends on proper respect for the

authority of the heads of the subordinate or included organizations. The surest way,—the only sure way,—of training an individual to obey God consciously, intelligently, willingly, reverently, and co-operatively is, to train him to give similar obedience in the home, the school, the municipality, and the nation.

Whether rightly or wrongly, the school has to be the agency for giving the most definite training in fixing the attitude of humanity to law. Hence the awful responsibility of teachers. With this responsibility, as with every other duty, there comes the opportunity of promoting our own growth and happiness. The more difficult a duty and the heavier the responsibility, the grander is our privilege. There is no other way in which we can more surely be “co-workers with God,” than by giving to every child a conscious, intelligent respect for properly-constituted authority.

Duty and responsibility of teachers.

Many mistakes in regard to order would be avoided if teachers clearly distinguished between securing order, and maintaining order. These are very different operations, and they should be carried out in very different ways. It is not possible for a teacher, on taking charge of a new class, to get control of it by the practice of the highest agencies

The difference between securing and maintaining order.

that should be used to maintain true discipline in a class with whose members he is well-acquainted. Those who know him should respect him, and be in sympathy with him. They should respond freely in executing his wishes, and should trustingly follow his guidance. If he depend on any such sympathetic co-operation on the part of strange pupils he will certainly be disappointed, and will fail in securing order. If, on the other hand, he try to continue to maintain order by the exercise of the same external control necessarily used in a strange class, he can never gain the sympathy of his pupils, and they can never be disciplined in such a way as to develop their power of self-control; which is the chief end of discipline. Even on the first day, the teacher should be captain. The first hour usually settles to a large extent the nature of the new teacher's control over the class. It is the teacher's right to exercise control. He represents law and authority, and has full power to execute his reasonable instructions. It is not only his right, but his duty, to practise discipline definitely, because by doing so he is giving his most important training to

his pupils.

Classification of the agencies for securing and maintaining order. The agencies for securing and maintaining order may be classified as follows: Coercive, Executive, and Incentive agencies.

Coercive agencies are those which are used to

compel the will of the child to surrender to the will of the teacher. Among these **Coercive** must be included all punish- **agencies.** ments: whipping, keeping in, suspension, impositions of extra work, standing on the floor, sending to another room, etc. The autocratic exercise of the will-power of the teacher as a controlling force is also an external agency.

Bad-conduct marks should not be considered as a direct disciplinary agency. They should be regarded as records of fact in regard to conduct.

The teacher's will-power is the best means of exercising coercive restraint; but it must be remembered that coercive agencies, at best, constitute the least effective of the disciplinary agencies. They secure a negative instead of a positive submission, and therefore the will-action of the child so produced lacks spontaneity and propelling power. Such will-action produces comparatively little effect in accomplishing the immediate result desired by the teacher, or in strengthening the child's own executive power. Submission may be given willingly or unwillingly. We should secure willing obedience.

Executive agencies are of inestimable value, both in securing and maintaining order. The will of the child develops at first **Executive** by co-operative submission to a **agencies.** superior will. In every conscious act the child's

body moves in response to his own mind, whether his mind acts independently or is guided by another mind. Doing conscious acts promptly and definitely in obedience to the teacher's command is the surest way to develop the power of perfectly responsive co-operation with the teacher. By oft-repeated acts of accurate obedience, even in matters which are in themselves trifling, obedience becomes a habit. The will of the pupil responds automatically to the will of the teacher. The habit of ready and exact obedience is the corner-stone of the temple of order. This habit gains strength by practice, as other habits do. It is perfectly impossible for disorder to continue to exist in a school in which the pupils have appropriate work to do, and in which they are thoroughly trained in standing up, sitting down, marching, lining in the yard and in classes, walking to and from classes, taking slates, books, etc., and returning them to their places, holding books while reading, placing copy-books or slates for writing, holding pens, raising hands in answering questions, etc.; and in which they are made to perform these and all similar operations with absolute precision. An experienced observer can judge accurately in regard to the order kept in a strange class by seeing the pupils stand up and sit down.

Drill and calisthenic exercises, in addition to

their many other advantages, are invaluable as executive agencies in securing automatic co-operation on the part of pupils.

Strictly accurate adherence to well-defined and clearly explained plans for arranging home lessons in exercise books, and for writing lists of words, making corrections, etc., in school, is a most important executive agency in promoting good discipline, and in developing the moral natures of the pupils.

All executive agencies, in addition to their direct influence on order, have a most important reflex action in the formation of character. We cannot perform an act definitely without first having a definite action of the mind. Energetic will-action produces correspondingly vigorous muscular effort; indefinite action of the will produces corresponding feebleness of bodily movement. The nature of our habitual external manifestations, walking, gestures, etc., indicates the character of our executive development. It is clear, therefore, that by insisting on energetic and definite action in drill, calisthenics, and all school movements, we are taking the most certain possible course for making our pupils energetic and definite in character, because we are making energetic and definite will-action habitual.

Our actions are not merely the expressions of our thought and feeling; they aid in making our

feeling and thought more definite. Our ideas of truth, for instance, are made clear only by doing things in strict accordance with right. "Do, and you will see."

Another class of executive work that should not be overlooked, is intellectual work in which pupils are practising what they already know instead of trying to gain more knowledge. Arithmetical work, for instance, may be subdivided into thought-processes and work-processes. When any process is so thoroughly understood that the thought-process is performed automatically, the attention may be directed exclusively to the work-process alone. Time-tests and all such exercises that call the intellectual executive powers, and not the acquiring and accumulating powers, into activity are of great service in securing order in a new class. It is much easier to keep the pupils pleasantly occupied in performing work they fully understand, than in studying new work. Busy pupils are orderly; and pupils love to use knowledge of any kind, much better than to gain it.

The ultimate aim of all disciplinary agencies is to make each individual self-controlling in
Incentive directing his own activities to
agencies. true and noble purposes. The process of discipline has its beginning in external restraint and guidance; it should end

in independent power. As long as discipline has to be exercised by power outside the individual he can not be in a condition to do his best work. He acts under restraint. His force is negative, not positive. He is to a greater or less degree out of harmony with law. A child must be in one of three conditions in regard to law: resistance, passive submission, or active co-operation. It is only when the disciplinary agencies work from within outwards, that his powers become progressive, and productive to their fullest extent. Hence the supreme necessity for incentive agencies, to lead the pupil to direct his activities to the accomplishment of right purposes by his own motives. When he becomes a man, his progress and usefulness will depend on the motives that move him to action, and their influence over him. Some men fail through lack of motives, but millions fail because they do not execute the good motives they have. The training of a child should define his motives, and give him the habit of carrying out these motives in activity. All other training and teaching must be comparatively ineffectual, if this be omitted. The pupils have to act independently after they leave school and the teacher should make them self-controlling and self-impelling while they are at school. At first, the teacher has to suggest motives for the class; but gradually, and at the very earliest possible time,

the pupils themselves should originate as well as execute motives. By this, I do not mean that they should be allowed to act independently of the authority of the teacher. They will have to act in submission to law forever; but there is unlimited scope for independent action within the necessary limitations of law, to those whose motives are in harmony with right and justice.

The teacher will have to be exceedingly careful in suggesting motives, to have them appropriate to the moral development of the pupils. Too much moral goodness must not be expected from little children. Motives must be adapted to various degrees of moral growth, as lessons are graded to suit the stages of mental development. The surest possible way to destroy sincerity and develop hypocrisy and formalism is to try to make little children assume to be fully developed Christians.

The teacher should make a careful study of the incentives that are most appropriate to the different stages of moral development. As an aid in such a study the following analysis is given.

This emotion is one of the very earliest to develop. It should be used as little as possible.

Fear. Its tendency is to paralyze, if carried to excess. It prevents spontaneity of character. It is especially depressing,

when it becomes a dread of some evil of an indefinite character. Its chief function is to restrain rather than propel. . Yet it may be the only available means of inducing action in some cases, and the habit of action thus induced will gradually atone for the disadvantages of the motive, and qualify the pupil for work on a higher basis. This motive is suited only to undeveloped moral natures. The teacher should carefully avoid exhibiting any personal feeling, as a means of causing his pupils to be afraid of him.

The pupil should value the praise of his teacher. The more he loves and respects his teacher, the more he will esteem his teacher's approval, and the more earnestly will he work to secure it. Pupils should feel that praise is given only as the reward for meritorious actions. So far as possible, it should be given for unselfish and generous deeds. Intellectual or manual work well done should receive unfailing recognition in some way, and in primary classes it may often be specially commended by the teacher; but praise should, so far as possible, be reserved for acts involving moral principles. It should be given for honest effort, and not for natural skill or genius.

Love of
praise.

Praise given privately is much better than praise given publicly. It is then most productive and least dangerous. When given in public it leads to vanity, and weakens instead of

strengthening the character. The aim of our praising should be to aid the child in fixing a standard for his actions. The teacher's approval should increase his estimate of his self-approval of his own actions; and this should lead him to value most highly the approval of God. If praise makes a pupil vain, or too dependent on the estimate of his fellow-men its influence is evil. In awarding public praise, the teacher must be absolutely just, or lose the sympathy of his pupils. Apparent partiality causes jealousy, destroys respect for the teacher's opinion, and thereby weakens the proper appreciation of the good opinion of others.

Ambition is generally regarded as a dangerous motive. Our aims may be selfish or unselfish.

Ambition. Selfish aims may relate to the gratification of our weakness, or to the development of some good quality, or the accomplishment of some desirable object. All aims relating to self are not necessarily selfish in a bad sense. Any ambition relating to the weaker self is an injurious motive; but ambition, connected with the better side of our selfish nature, and ambitions of an unselfish character, may be cultivated safely, and may lead to vigorous independent effort. Every pupil should be ambitious; but his teacher should train him to be ambitious to excel in accomplishing noble aims.

The success of our neighbors should stimulate

us to greater efforts. We should not be absolutely independent of our fellowmen. **Emulation.** We should be strong enough to decide and execute our decisions alone, if necessary, in questions of principle; but as long as the bond of human sympathy exists, a proper spirit of emulation must continue to be an incentive to earnest and persistent labor for success. Envy and jealousy are not the products of emulation. They are the opposites of emulation. They result from a failure to develop the true spirit of emulation. Generous emulation is productive and stimulating; envy and jealousy are negative and weakening. "All evil springs from unused powers for good," and it is the teacher's fault if envy paralyzes where emulation was intended to lead to united effort.

This is one of the most intense of our motives, and leads to more determined and more vigorous efforts than any other inducement to action, available in school. **Competition.** Its intensity makes it improper to use it as a motive to prolonged effort. Its best result is produced in rousing the flagging energies. It is the most perfect means of concentrating attention on executive work. The teacher must carefully guard against allowing it to degenerate into petty rivalry, or to weaken the social feelings of the pupils. All the organic bonds of humanity should be strengthened, not weakened, by education.

There is a good as well as a bad pride. It is a pity if a boy does not feel proud of his class and proud of his school. **Pride.** Pride is not a dangerous motive, if we include others in our feeling, unless we allow pride to become self-satisfaction; in which case, we at once cease to strive for better things. A feeling of pride in class or school develops a sense of greater individual responsibility on the part of pupils. There is no department of school-work in which this motive may not be used to advantage with most pupils, but it is most effective in securing strict attention to details in the execution of all handwork in exercise-books, copy-books, drawing-books, etc., and in promoting the formation of habits of punctuality, regularity, neatness, and the orderly arrangement of books, slates, etc., in the desks.

The evil of pride is its exclusiveness; the separation of the individual from the unity of the race. The teacher must carefully guard against this, by making it include the unity of the class or the school. It may thus become a virtue instead of a vice.

When a proper feeling of sympathy has been established between the teacher and the pupils,

The desire to it becomes a strong motive to **please.** work. Pupils will do a great deal to win and retain the esteem of a teacher they love. They will, under proper conditions,

work hard to please their fellow-pupils. Appealing to this motive will tend to overcome the terrible power of selfishness, the real source of all sin. The joy of pleasing our associates and our teacher in early life, may easily be developed into happiness in working for society and for God in later years.

The instinctive tendency to play together should be transformed at school into a conscious purpose to work together for the accomplishment of a common purpose. As the instinct is a powerful one, it may become a strong motive to work. Co-operation does not necessarily entail a loss of independent individuality. It is only when our individuality is developed to its fullest extent that perfect co-operation becomes possible.

The delight of co-operation.

The best teacher is he who has the head of a man with the heart of a child. The power to feel as a child is the only way to truly feel with children. The teacher

Sympathy.

who has lost the sympathy of a child cannot sympathize with children in their games; the teacher who has lost the natural glowing desire for fresh knowledge can never be in sympathy with his pupils in the prosecution of their studies. In either case, he is shorn of a large part of his power. Love between teacher and pupils, joyous participation in the same delights, enthusiastic

co-operation in study; these are the elements that unite most closely in heart and purpose the teacher and his pupils: and this sympathetic union is one of the strongest motives to work. A class will respond much more willingly to the teacher who says: "Let us be fellow-students," than to him who says: "Learn your lessons."

The best work of sympathy is not intellectual quickening, however, but the development of the moral nature. In this department of school work, the highest field for the teacher's labor, he cannot fairly expect to be anything but a failure, without a genuine sympathy between him and his pupils, and also between the pupils themselves.

Sympathy should so far as possible be inclusive of the whole class. This applies to the sympathy of the pupils as well as to that of the teacher. Excessive sympathy with a few is mere selfishness. Sympathy with all with whom we are associated should be consciously developed as a duty, not as a gratification of a generous impulse. The mere gratification even of a generous impulse is weakening to character.

This is a powerful motive. Men like to win. They have to win in the battle of life, or fail.

Enjoyment of Victory. Most of the best effort of the playground springs from this motive. The wise teacher will make good use of the same incentive in the school-room. The

teacher has an opportunity of developing two very important virtues in connection with the feeling of desire for victory; to bear defeat bravely, and to make every defeat lead to greater effort for victory in the future. Enjoyment of victory will be a delusive motive, unless the pupils are trained to believe that patient and persistent effort made, in accordance with God's laws, must ultimately secure victory.

The child should overcome the difficulties in his studies by independent effort. It is thus that he "learns to climb." The **Delight in over-**
great skill of the teacher in intel- **coming diffi-**
lectual training is to present suit- **culties.**
ably-graded difficulties to his pupils. They grow stronger intellectually by grappling with new difficulties. They will be discouraged if the difficulties are too great; they will cease to be interested if they are too easy. They will never lose interest in overcoming, independently, difficulties appropriate to their condition of development.

Curiosity is a universal instinct. It is a natural instinct. The appetite for knowledge of some kind is as definite in the intel- **The desire to**
lectual nature, as the appetite for **know.**
food is in the physical. Teachers do not need to arouse curiosity; if they supply appropriate material to satisfy curiosity, it will act vigorously

always. With good teaching, it is always a delight to learn.

There is a prevailing opinion that the highest qualification for teaching is the ability to question well. However brilliant a teacher may be, his is a poor school, if he has to do most of the questioning. Every one knows that the curiosity of childhood is unbounded. If developed as it should be, it will increase in power, as any other faculty will. It ought to be strengthened. It was clearly intended to be one of the mightiest agencies in stimulating the mind to activity. Curiosity in the child should become love of truth in the man. The teacher is responsible for perfecting this development. One of the clearest proofs of weakness in an educational system is the fact that children lose their tendency to ask questions, and that men lose their power to recognize new problems in connection with their physical, mental, or spiritual natures. It is a pity that so true an instinct as the desire to know, should be allowed to degenerate into idle curiosity.

Pupils are fond of the new. They delight to investigate strange things. They enjoy surprises.

Love of change. Variety in plan and method always pays. There is no lesson that cannot be varied. The variations can be made without sacrificing principle. The variation does need to be great in extent. A

slight change in any particular will be sufficient to relieve monotony, and satisfy the demand for the new. The gratification of this demand necessarily arouses increased interest, and attention, and secures energetic application to the subject in hand.

There is no generous nature that will not rouse to more definite effort, if it feels that it has the confidence of its superiors. "I rely on you to do that," if said to a boy personally, so that it is a direct message to himself, rarely fails as a motive. Trust in a child should not prevent a thorough test of its work.

The consciousness of being trusted.

Children should be participators in school work, not mere listeners or spectators. They are happiest when active. Their own self-activity is the basis of their growth, physically, mentally, and morally; and, until they are injured by bad teaching, they are happiest when they are actively employed. It is the teacher's duty to see that the pupil's activities are engaged at proper work. The love of activity is so strong, that children will indulge in it and become destructive, if they are not supplied with opportunities for becoming constructive.

Love of Activity.

The love of activity may easily be developed into love of work. Work is effort applied for a productive purpose. When a pupil has been trained to love

Love of work.

work, he needs little further inducement to duty.

The teacher should embrace every opportunity of convincing his pupils that their powers, **Knowledge of physical, mental, and moral, in the fact that** crease in proportion to the proper **work increases** use made of them. He will have **power.** little difficulty in convincing them

that this is true so far as their physical powers are concerned, and by analogy will be able to show that the same is true of all their powers. Having done so, he has only to show them the sacredness of their power, and the benefits resulting from a proper use of it, to lead senior pupils to make the desire to increase it a strong motive to earnest work. The influence of this motive will be increased, if the teacher explains clearly that inactivity produces weakness; that failure to use a power causes loss of the power.

It is an event in the life of a child to find out something for himself. Like the gratification of **The joy of discovery.** any good tendency, or the execution of any good intention, it brings an unspeakable joy with it. It is a revelation of vast importance to a human being, to learn that he possesses independent power. It is easier afterwards to convince him that he has something of the divine in him, and to show him the unlimited possibilities for true growth, when

the divine in him is truly related to the Divine Source of all power and wisdom. The opportunity for making discoveries, in any department of study, is a mighty motive to productive work. Teachers may supply these opportunities by leading their pupils among difficulties suited to their advancement.

The delight of discovery should be developed by the teacher into a consciousness of independent power, and this should grow **Consciousness** into a conviction of special power. **of Power.**

When a boy believes that he has independent and special power, his teacher should have little trouble in inducing him to use it.

A belief that he has been gifted with some special power, should lead a boy to a clear consciousness of responsibility for a **Responsibility** proper use of every opportunity **for Power.**

for increasing power, and using it for the advancement of the best interests of humanity. This is the highest and most productive motive the teacher can ever develop in a pupil. The true ideal of life is co-working with God. This ideal will be used as a motive by all teachers, as soon as they truly realize that human beings are grander powers than knowledge. A properly trained boy must believe that he has power that may be increased; that he received his power from God; that he is responsible to God for increasing and using his power; that using his

power is the way to increase it; that the proper performance of duty not only adds to his power of doing new duties, but gives clearer insight regarding the duties yet to be performed; and that he, as an individual, should use his ever increasing power for the improvement of the great organic unity, of which he forms a part and of which God is the centre.

General remarks All the motives named above on motives. are positive in their character and effects, except Fear.

Fear, Love of Praise, Ambition, Emulation, Competition, Pride, and the Desire to Please, have disadvantages as well as advantages. All the others are decidedly beneficial in their influence on character.

The same motives will not equally influence all pupils. Motives should therefore be varied. The motives first named should be used as little as possible. They may be exceedingly useful, however, in starting pupils to work earnestly; and earnest work is the surest means of lifting a human being, of any age, to a higher moral sphere.

When fixing motives for the guidance of pupils through life, the teacher is doing his grandest work. In selecting motives he should be guided by the following considerations:

1. Do they develop spontaneity of character?
2. Do they make pupils self-reliant, without

weakening their consciousness of dependence on God?

3. Do they make men selfish, or do they widen their sympathies and increase their love for humanity and God.

The final test of a permanent motive is:—Does it lead to independence of character, sufficient to develop our individuality as perfectly as God intended it to be developed, without destroying our sympathy for our fellow-men, or weakening our faith in God?

The best motives are not merely ineffectual, they are injurious, if they are aroused without producing their intended result in action.

Rules may be made in two ways; by the teacher alone, without conferring with the pupils; or by the teacher and pupils, after consultation. It is **Rules for discipline.** easier to execute "our" rules, than "my" rules. The teacher should be a constitutional ruler, not a tyrant. With an earnest, competent teacher pupils never try to make improper rules. All the people should take an intelligent part in moulding the laws of a nation. Society is on a wrong basis if men think they do their duty by merely submitting to law. There is no more development in the truest freedom than in tyranny unless men exercise the rights of citizenship. Assisting intelligently in making rules or laws is the surest

way to develop respect for law, and the fullest positive submission to law. We should submit to constituted authority consciously, on principle; not from habit, or negatively from fear of the consequences. The best training in political economy is the practical training of a well-governed school, in which the pupils practise the duties of good citizenship. The teacher who cannot trust his pupils to aid in making rules is clearly unfitted for his work. Such a teacher can do little to train the characters of his pupils, and therefore must fail in his most important duty.

The making of rules is, however, of comparatively little importance, compared with their execution. Whichever plan may be adopted for making the rules, they will be certain to weaken the character of every pupil attending the school, if they are not executed justly and definitely. In executing the rules of a school the teacher should often be merciful; but, so far as the pupils are concerned, he must be supreme. When questions of authority are involved, he must be as uncompromising as the Deacon who said to his neighbor with whom he had a dispute: "I have prayed earnestly over this matter, and I have come to the conclusion that you must give in; for I cannot."

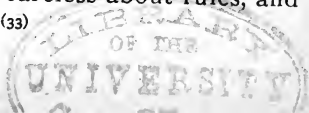
In advanced classes, it is most beneficial both to the discipline of the school and in training

the pupils for the duties of citizenship, to have some adaptation of the system of trial by jury practised in deciding the guilt of offenders who violate the rules of the school. The teacher, in such a case, would represent the judge. A committee of pupils may sometimes award punishment for offences, the teacher being a court of appeal, to which application may be made to have the decision of the committee set aside or modified.

A new teacher seized a long rod by both ends, and lifting it high over his head, said fiercely, as his first words to his class: "Do you see that ROD?"

Rules should
be few.

Would you like to FEEL it? If you would, just break any one of the forty-nine rules I am going to read to you!" He then struck the desk a vigorous blow, and proceeded to read his forty-nine rules. He was an extreme specimen of a typical case. He could not remember his own rules. After a few days, the pupils did not try to remember them. It was well they did not remember them. They would have violated them any way, and conscious violation of law saps the foundations of character. Rules should be as few as possible, and they should be made incidentally, as occasions may demand them. When they are too numerous, the teacher is certain to overlook the violation of some of them. This will make pupils careless about rules, and



will develop indifference to law. Few pupils do wrong because they do not know the right.

It is unwise to fix a definite and unvarying penalty for the same offence, on all occasions and under all circumstances. So far as possible,

Penalties. intentional wrong-doing, or evil that results from carelessness, should be followed by certain punishment of a positive or negative kind. Nothing weakens a child's character, and his respect for law, quicker than the feeling that wrong may be done with impunity. The attaching of fixed penalties for all offences, helps to remove the danger of partiality on the part of the teacher, but it prevents the exercise of his judgment in the administration of justice.

There are two classes of disorderly pupils; rebels and non-rebels. Teachers need have very

Disorderly pupils. little trouble from rebels, because there are very few of them, and because they should speedily be made to submit, or else be suspended from school till they are ready to render willing obedience. When a boy definitely defies his teacher by refusing to do what he is told, or by deliberately doing what has been clearly prohibited, he forfeits his right to attend school; and if reasoning or punishment of a reasonable kind does not make him submit properly, he should be sent from the school until the in-

fluence of his parents, or some other means, has made him thoroughly submissive. He should then be re-admitted only after a public apology for his insubordination, and a satisfactory promise of submission in future. One such course of discipline, given calmly by the teacher, will usually subdue a rebel. Rebels should cause but little trouble.

Those who are not rebels may be divided into the careful and definite, and the careless and irregular. The great difficulty of discipline comes from the careless and irregular; and the chief duty of the teacher, so far as discipline is concerned, is to give them habits of order and definiteness.

1. Those whose standard of order is low, and who do not recognize the true value of order in the development of character.

Men cannot rise above their own standards, and they cannot lift others above the standards they fix for themselves.

**Disorderly
Teachers.**

2. Those who think it "easiest to keep poor order." They are usually dishonest weaklings who cannot keep order, and who wish to conceal their weakness. When they say that "they believe their duty is to teach, and not to keep nagging their pupils to keep them in order," they make a serious blunder. All intelligent men who hear them say so, add contempt for their

dishonesty to the feeling of pity for their inability to keep good order.

3. Those who allow the pupils to think that submission is a compliment to the teacher. Order is not maintained for the teacher's benefit, yet thousands of teachers speak and act as if they keep order for their own advantage. Their piteous pleas for order are, "I cannot stand your noise;" "I must have order;" "Stop talking or you will drive me distracted;" "You cannot think much of your teacher, or you would not behave so;" etc., etc. Order should not, cannot, be made to rest on such a basis. Order should be maintained that pupils may learn better, and that their characters may be developed in the surest possible way, by acting the right. Teachers should never fail to make this clear to their pupils.

4. Those who think children like disorder. Children enjoy being controlled, much better than having their own way. It is natural to prefer order to anarchy. Children respect the teacher most who secures the best order by proper means. The order cannot be too definite to please them, provided they understand its aim and effects. They will yield complete obedience to a teacher with sympathy, definiteness, and strength of character, even before they can understand the reasons for doing so. Among our schoolmasters, we have most respect for

those who controlled us properly. We enjoy living in a country where law is supreme. A young lady in a western school astounded her pupils and the people of the district, by whipping three young men who attended school during the winter season. The wisest of the three culprits married the teacher in less than a year. Pupils like just control.

5. Those who know the value of order, and know that they do not keep good order, but who do not make any conscious effort to increase their power to control, or to improve their methods of discipline. There are thousands of teachers who realize their weakness without using the means available to them for development. They have never read a book on discipline or order, with the deliberate intention of gaining power; they have never noted in a book the difficulties they encounter in managing their classes, and honestly tried to find plans for overcoming them by consulting other teachers, or by reflection. God has not promised that such teachers shall grow. They are certain to grow weaker and more benighted unless they consciously try to gain strength and light. No one ever clearly realized a difficulty, and earnestly tried to overcome it, without getting help, if he were properly related to the source of wisdom and power.

6. Those who say "Disciplinary power is a natural gift," and on this account justify their

lack of effort. Every natural power may be developed. No two human beings have the same power developed to the same extent, naturally. Those who have least power need most development. Their own effort is the essential element in their growth physically, mentally, or spiritually. The teacher who urges lack of power as a reason for lack of effort, is unjust to his employers and himself.

7. Those who try to stop disorder by ringing a bell, striking the desk, stamping the floor, etc. A single ring of a bell, or a gentle tap on the desk, may be a time-signal for commencing or closing work, for changing the exercises, or for keeping time in very young classes, to fix the conception of rhythmic movement; but no general signals or commands should be given for order. The teacher who gives them by bell or tongue is a novice in government, whatever may be his age. He causes much more inattention and disorder than he cures. Such signals for order must be harmful, as children soon cease to pay attention to them.

8. Those who are themselves noisy and demonstrative. Blustering does not produce calmness. It is a blunder to attempt to drown disorder by making more noise than the pupils are making. A bedlam is the result.

9. Those who speak in a high key. A high-pitched voice is exhaustive to the teacher and

irritating to pupils. It produces restlessness. Teachers who are quiet in manner, and who have low, definite voices, have little trouble in keeping good order, if they have correct ideas of the value of order.

10. Those who roll their eyes, but do not see. Seeing is an act of the mind. Teachers, more than any other class, should cultivate the power to pay distributed attention, and see every pupil at the same time. Every pupil, in a properly constructed school-room, makes a picture in the teacher's eye at the same time. He should train his mind to look at the group of pictures and not at individuals in it, unless individuals need special attention. We may look at a picture of a group of people without recognizing any individual, although we may be acquainted with every member of the group. So, when a teacher gives distributed attention, he sees his entire class, and notes instantly any wrong when it begins. Concentrated attention should then be paid to the pupil causing disorder.

11. Those who hurry. Haste rarely produces speed, and always leads to disorder. Even in fire-drills, hurrying only expedites the exit of a few of those who reach the doors first, and it necessarily leads to disorder, and endangers the lives of the pupils. Pupils receive a more specific training in disorder, by being allowed to hurry, than in any other way. In passing copy-

books, etc.; in taking slates, books, etc.; in standing up and sitting down; in the execution of all class movements in and out of school; step one should be performed by all before step two is done by any. Between the various steps in a compound movement, and between the two absolutely essential parts of a command in a movement consisting of only one part, there should be a definite pause. Making this definite pause so many times every day gives the best training in self-control received in school. Indefiniteness in executing a command leads to imperfect obedience.

12. Those whose standard of order varies. The teacher's standard of order should be fixed clearly, not as a mere feeling, but as a well-defined principle. He should decide what kind of order he should keep in the interests of the pupils intellectually and morally; and having arrived at a conclusion, he should secure and maintain the kind of order he deems right. The influence of a teacher whose standard of order changes from rigid to lax, and from lax to rigid according to his varying moods, is baneful in its effects on order, and on the characters of his pupils.

13. Those who do not see any use in being "so particular about trifles." Nothing that influences character should be regarded as trifling

or unimportant. Truth demands exactness in the most minute detail.

“ In the elder days of Art,
Builders wrought with greatest care
Each minute and unseen part;
For the Gods see everywhere.

Let us do our work as well,
Both the unseen and the seen;
Make the house where Gods may dwell,
Beautiful, entire, and clean.”

The slightest deviation from right weakens character. The growth of evil, as well as good, is by small steps at first. No man will continue long to be honest in great things, if he is not honest in small things. Every conscious act we perform has an influence in making us what we are. The way we do the little duties fixes our habit of performing duty. The duty may be of small consequence in itself, but the habit never can be unimportant. There is little chance for humanity to make definite progress upwards so long as its teachers can regard the manner of cleaning a slate, or of writing an exercise, as a trifling matter.

14. Those who have order only while they are in the room. Such teachers maintain order exclusively by coercive means, and therefore fail to secure the grandest possible effect of discipline, the development of self-control in the pupils.

15. Those who allow talking during study. Children in the Kindergarten should be allowed to talk while they are engaged with the "occupations," with limitations as to tone, time, and courtesy. Pupils in primary classes may be allowed to converse under the same limitations, while occupied with manual work, from which the attention will not be distracted by quiet conversation; but pupils are not allowed to talk in any well conducted class, while they are studying or engaged at intellectual work. Whatever reason may be given for allowing pupils to communicate with each other in school, the true reason is either lack of thought or lack of power on the part of the teacher.

16. Those who believe in lecturing their classes. Formal lecturing on morals or duty does little good to any pupil, and it injures a great many by giving them a dislike for what is good, and by arousing feeling which is not made a stimulation to action. Talking does not make even an arithmetical process clear. We do not comprehend the principles on which any rule is based, until we have practised it. "Oh," said a young woman, when she first saw an island, "I learned what an island is, long ago; but I never knew it before." In some schools, children know but little that they learn. It is also true in regard to the moral questions underlying duty, that we can never understand

them till we practise them with a conscious purpose. No gift is more likely to be used overmuch, than the gift of preaching to pupils.

17. Those who have not clearly defined motives to communicate to their classes. Pupils can develop individuality and strengthen character only in one way; by self-activity. The full meaning of self-activity includes the suggestion as well as the execution of the duty performed. A man should have the power of self-direction, and his motives should, as far as possible, be principles, not feelings. He can learn these principles only by acting them; and therefore, the teacher, as the individual whose specific duty it is to train the child, should clearly comprehend the motives specially adapted to the various stages of the child's development.

18. Those who have not sufficiently developed characters to be able to inspire their pupils with their own motives. Superintendents of schools, when they call attention to some defect or wrong habit in a class, frequently receive the reply: "Well, I am sure it is not my fault; I have often told them how to behave." No stronger condemnation of a teacher can be given than this, so frequently uttered by teachers regarding themselves. An experienced superintendent knows at once that the class of such a teacher must inevitably be low in regard to discipline, management, lessons, and charac-

ter-development. A man who finds that he cannot inspire his pupils to willing, earnest co-operation with him, should cease to be a teacher. No honest man would continue in so responsible a position, knowing that he is deficient in the most important qualification for his work.

19. Those who have not sufficient will-power to insist on obedience, even against the will of their pupils. "Do you always do what mamma tells you?" said a visiting minister to a little girl. "Yes, I guess I do, and so does papa," was the reply. Teachers should be able to compel, if they cannot inspire. Obedience is absolutely essential. It is a terrible thing for a class to receive instructions which they do not carry out.

20. Those who teach "where the children are bad." It is an easy thing for a teacher to soothe her conscience with the conclusion that the disorder of her class results from the depravity of her pupils. Some teachers are foolish enough to attribute the dullness of their pupils to their pupils alone. Charles Lamb told the truth about such teachers, when he said: "If you hear a teacher talking a great deal about the stupidity of his pupils, you may be sure the greatest dunce in the school is on the platform." Pupils are not all alike. Some are smarter, some are better than others. None are so dull, however, as a class, that they cannot learn; or so de-

praved, as not to be amenable to discipline of the proper kind. The teacher who has a poor class in the east, would have an inferior class in the west. Here are two classes. One of them is orderly, definite, clean, tidy, energetic, studious, and progressive; the other is disorderly, irregular, dirty, untidy, inattentive, and dull. The floor in the room of the latter is littered with scraps, their desks are half filled with apple cores, balls of paper, and other rubbish, and the tops of the desks are scratched, and blotted. Exchange teachers, and in a month the classes will be revolutionized. The teacher is responsible for the condition of the class. I will undertake to name the teachers of the various classes in some of our schools, if I am blindfolded, by the way the pupils walk down stairs at recess.

21. Those who get angry when executing the law. The teacher has no need to get angry. He represents the majesty of the law. Anger destroys dignity, and many pupils lose their respect for law itself because their teachers administer law in an undignified manner. Anger, or any exhibition of feeling against a pupil, makes him feel that he is punished because the teacher dislikes him, not because he has done any wrong. This trains him to rebel against punishments of all kinds, and he learns to dislike law, law-makers, and those who execute law. We sometimes wonder why the sympathy of the

public is so often negatively, if not positively, on the side of him who breaks the law. We cease to wonder, when we think of the way law is administered in many homes and schools. No boy can have a proper respect for law, if his father or his teacher is passionate, tyrannical, or irregular in executing judgment. Deliberation and calmness add double weight to punishment. The angry teacher is disorderly himself, and he necessarily unsettles his class by his irritability.

22. Those who scold. Scolding distracts attention, and therefore causes disorder. Sometimes an unfortunate individual receives the scolding; in which case, he is humiliated and hardened by the public censure, and the whole class is compelled to give up their work to listen to the scolding. Sometimes the whole class receives the scolding; in which case, the attention of the class is distracted, and no individual assumes his share of the blame. It is a very unusual thing for a pupil to appropriate to himself his fair share of a promiscuous condemnation. Scolding soon loses its direct influence; but its indirect influence, in weakening the sympathetic bond that should exist between teachers and scholars, continues to increase.

23. Those who threaten. Like scolding, threatening soon becomes a habit, and soon loses its influence as a restraining power. "It

threatens to rain," said one boy to another. "Then it won't rain, I suspect," was the reply. "Mother keeps threatening to whip me, but she never does so." A teacher would need a phenomenal memory to remember all his threatened penalties. Every broken threat develops disrespect for law. Threatening is but the dark shadow of a coercive agency for maintaining order. Its effects, at best, are, therefore, relatively unimportant; but poor as they are, they soon lose their influence.

24. Those who are impatient. Patience is a great preserver of order. Impatience makes the teacher himself disorderly, and prevents his maintaining that deliberation and equipoise of mind and spirit essential to make him a model for the unconscious and certain imitation of his class. Losing control of one's self is the surest way to lose control over others.

25. Those who are harsh. Love and sympathy, as the basis for co-operative work, form the true foundation for productive, developing order in school. Harsh teachers, who are wise and able in other respects, may keep a kind of order while they are in the room with their pupils. Such order, maintained as it is by coercion, ceases when the coercive agency is removed. The test of order is best applied while the teacher is absent. If a teacher finds his class disorderly on his sudden return after an absence

of a few minutes, he should never be angry with the class. He himself is to blame, and he should assume the responsibility like a man, and increase his power of control, or give his place to a better man.

“ O'er wayward children wouldst thou hold firm rule?
And sun thee in the light of happy faces?
Love, Hope, and Patience; these must be thy graces,
And in thine own heart let them first keep school.”

COLERIDGE.

BOOKS FOR TEACHERS.

Love's Industrial Education.

Industrial Education ; a guide to Manual Training. By SAMUEL G. LOVE, principal of the Jamestown, (N. Y.) public schools. Cloth, 12mo, 330 pp. with 40 full-page plates containing nearly 400 figures. Price, \$1.75; to teachers, \$1.40; by mail, 12 cents extra.

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INDUSTRIAL-
EDUCATION



LOVE

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Currie's Early Education.

"The Principles and Practice of Early and Infant School Education." By JAMES CURRIE, A. M., Prin. Church of Scotland Training College, Edinburgh. Author of "Common School Education," etc. With an introduction by Clarence E. Meleney, A. M., Supt. Schools, Paterson, N. J. Bound in blue cloth, gold, 16mo, 290 pp. Price, \$1.25 ; to teachers, \$1.00 ; by mail, 8 cents extra.

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2. It is the work of one of the best expounders of Pestalozzi.

Forty years ago there was an upheaval in education. Pestalozzi's words were acting like yeast upon educators ; thousands had been to visit his schools at Yverdun, and on their return to their own lands had reported the wonderful scenes they had witnessed. Rev. James Currie comprehended the movement, and sought to introduce it. Grasping the ideas of this great teacher, he spread them in Scotland ; but that country was not elastic and receptive. Still, Mr. Currie's presentation of them wrought a great change, and he is to be reckoned as the most powerful exponent of the new ideas in Scotland. Hence this book, which contains them, must be considered as a treasure by the educator.

3. This volume is really a Manual of Principles of Teaching. It exhibits enough of the principles to make the teacher intelligent in her practice. Most manuals give details, but no foundation principles. The first part lays a psychological basis—the only one there is for the teacher ; and this is done in a simple and concise way. He declares emphatically that teaching cannot be learned empirically. That is, that one cannot watch a teacher and see *how* he does it, and then, imitating, claim to be a teacher. The principles must be learned.

4. It is a Manual of Practice in Teaching.

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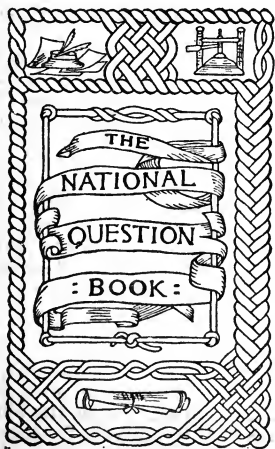
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these grades. The selection of questions is a good one.

3. It proposes questions concerning teaching itself.

The need of studying the Art of Teaching is becoming more and more apparent. There are questions that will prove very suggestive and valuable on the Theory and Practice of Education.

4. It is a general review of the common school and higher studies.

Each department of questions is followed by department of answers on same subject, each question being numbered, and answer having corresponding number.

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U. S. History, 2d and 3d grade.	Algebra, professional grade.
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Orthography and Orthoepey, 3d grade.	Geometry, " "
Theory and Practice of Teaching, 1st, 2d, and 3d grade.	Latin, " "
Rhetoric and Composition, 2d grade.	Zoology, " "
Physiology, 1st and 2d grade.	Astronomy, " "
Bookkeeping, 1st and 2d grade.	Botany, " "
Civil Government, 1st and 2d grade.	Physics, " "
Physical Geography, 1st grade.	Chemistry, " "
	Geology, " "

5. It is carefully graded into grades corresponding to those into which teachers are usually classed.

It is important for a teacher to know what are appropriate questions to ask a third grade teacher, for example. Examiners of teachers, too, need to know what are appropriate questions. In fact, to put the examination of the teacher into a proper system is most important.

6. Again, this book broadens the field, and will advance education. The second grade teacher, for example, is examined in rhetoric and composition, physiology, book-keeping, and civil government, subjects usually omitted. The teacher who follows this book faithfully will become as near as possible a *normal school graduate*. It is really a contribution to pedagogic progress. It points out to the teacher a *road to professional fitness*.

7. It is a useful reference work for every teacher and private library.

Every teacher needs a book to turn to for questions, for example, a history class. Time is precious; he gives a pupil the book saying, "Write five of those questions on the black-board; the class may bring in answers to-morrow." A book.

Payne's Lectures on the Science and

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3. This book will afford practical assistance to teachers who wish to keep their work from degenerating into mere routine. It gives them, in convenient form for constant use at the desk, a multitude of new ways in which to present old truths. The great enemy of the teacher is want of interest. Their methods do not attract attention. There is no teaching unless there is *attention*. The teacher is too apt to think there is but one "way" of teaching spelling ; he thus falls into a rut. Now there are many "ways" of teaching spelling, and some "ways" are better than others. Variety must exist in the school-room ; the authors of this volume deserve the thanks of the teachers for pointing out methods of obtaining variety without sacrificing the great end sought—scholarship. New "ways" induce greater effort, and renewal of activity.

4. The book gives the result of large actual experience in the school-room, and will meet the needs of thousands of teachers, by placing at their command that for which visits to other schools are made, institutes and associations attended, viz., new ideas and fresh and forceful ways of teaching. The devices given under Drawing and Physiology are of an eminently practical nature, and cannot fail to invest these subjects with new interest. The attempt has been made to present only devices of a practical character.

5. The book suggests "ways" to make teaching *effective* ; it is not simply a book of new "ways," but of "ways" that will produce good results.

Parker's Talks on Teaching.

Notes of "Talks on Teaching" given by COL. FRANCIS W. PARKER (formerly Superintendent of schools of Quincy, Mass.), before the Martha's Vineyard Institute, Summer of 1882. Reported by LELIA E. PATRIDGE. Square 16mo, 5x6 1-2 inches, 192 pp., *laid* paper, English cloth. Price, \$1.25 ; to teachers, \$1.00 ; by mail, 9 cents extra.

The methods of teaching employed in the schools of Quincy, Mass., were seen to be the methods of nature. As they were copied and explained, they awoke a great desire on the part of those who could not visit the schools to know the underlying principles. In other words, Colonel Parker was asked to explain *why* he had his teachers teach thus. In the summer of 1882, in response to requests, Colonel Parker gave a course of lectures before the Martha's Vineyard Institute, and these were reported by Miss Patridge, and published in this book.



The book became famous ; more copies were sold of it in the same time than of any other educational book whatever. The daily papers, which usually pass by such books with a mere mention, devoted columns to reviews of it.

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3. It gives the ideas of a man who is evidently an "educational genius," a man born to understand and expound education. We have few such ; they are worth everything to the human race.

4. It gives a biography of Col. Parker. This will help the teacher of education to comprehend the man and his motives.

5. It has been adopted by nearly every State Reading Circle.

Patridge's "Quincy Methods."

The "Quincy Methods," illustrated; Pen photographs from the Quincy schools. By LELIA E. PATRIDGE. Illustrated with a number of engravings, and two colored plates. Blue cloth, gilt, 12mo, 686 pp. Price, \$1.75; to teachers, \$1.40; by mail, 13 cents extra.

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2. It gives abundant reasons for the great stir produced by the two words "Quincy Methods." There are reasons for the discussion that has been going on among the teachers of late years.

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4. It shows the teacher not only what to do, but gives the way in which to do it.

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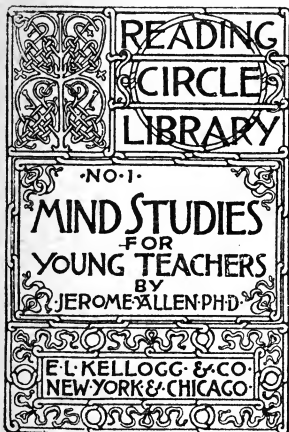
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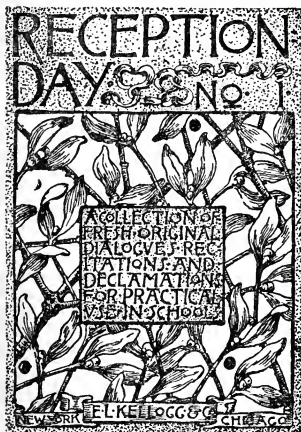
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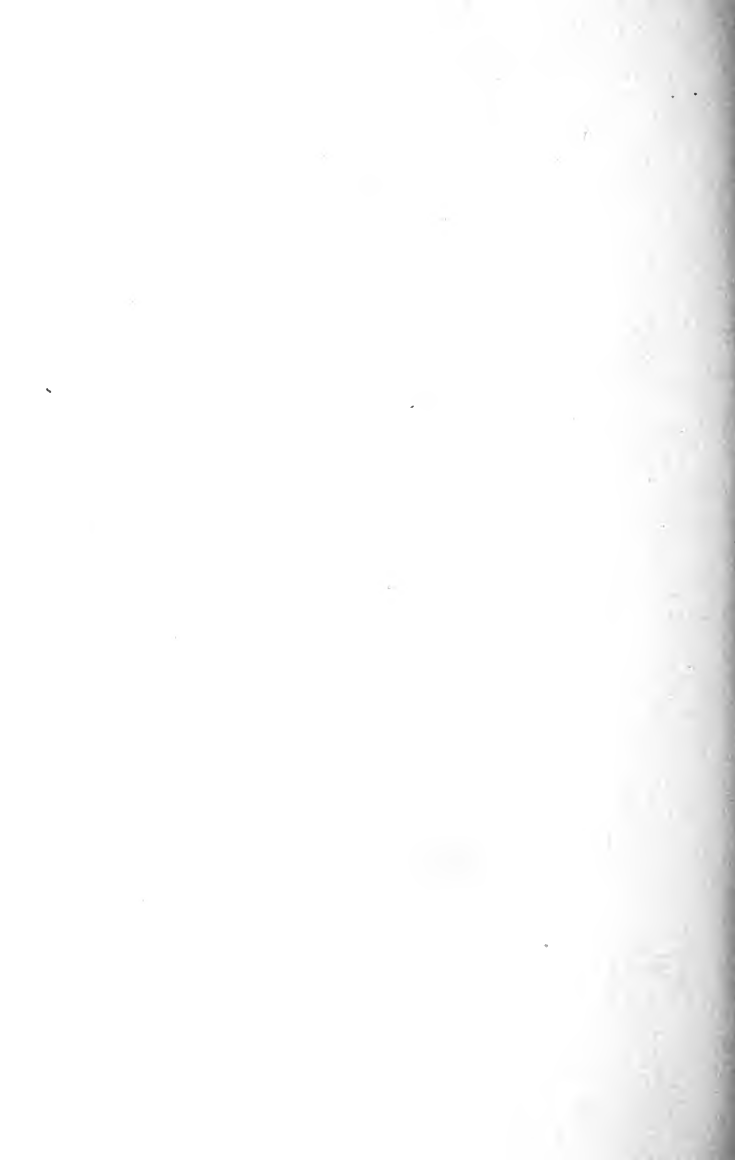
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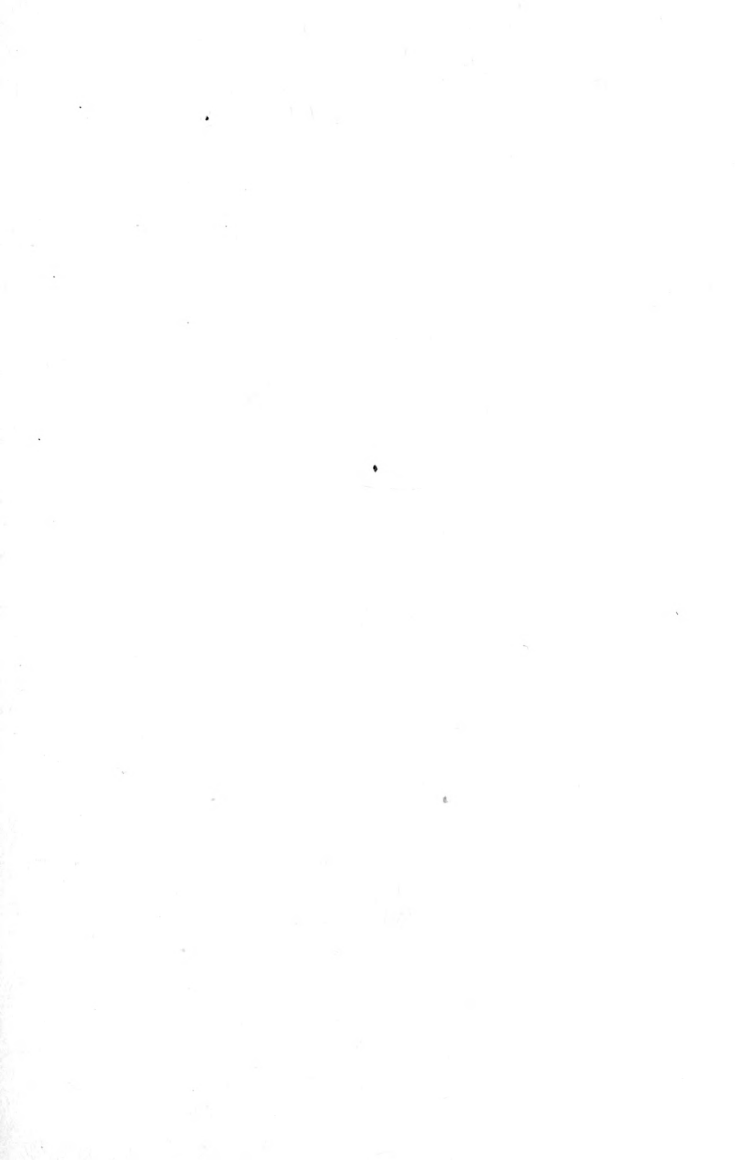
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